

THE
STATE OF THE
godly both in this life, and
in the life to come:

Delivered in a Sermon at Chud

*Gwi alyd
wisos.*

leigh in Devon: at the funeralls of
the right Worshipfull, the Ladie
Elizabeth Courtney, the 11.
of Nouember, 1605.

And published for the instruction, and
consolation of the faithfull.

By R. W. Minister.

ym. rbi. et gao?

Whereunto is annexed the christian life and
godly death of the sayd worshipfull
Lady Elizabeth Courtney.

Psal: 112. 9.

*He hath distributed and giuen to the poore, his
righteousnes remaineth for ever.*

At London

Printed for Roger Iackson, and are to
be sold at his shoppe neere the
Conduit in Fleetstreete.

1606.

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ὡς οὖν*

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Υμν. xvi. et qd.

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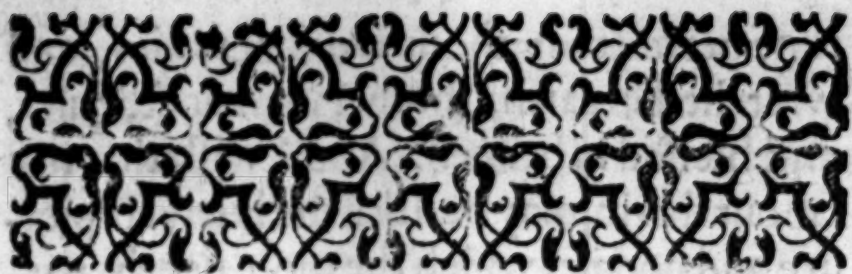
1606.

THE
STATUTE OF THE
GODLY BOY IN THIS LIFE, AND
IN THE LIFE TO COME.

Delivered in a Sermon at Church
by the Right Worshipful the Lady
Elizabeth Countess of
Arundel, Decr. 1607.
And published for the instruction and
consolation of the faithful.
By R. W. Moulton.
Whereunto is annexed the Christian life and
godly death of the said worshipful
Lady Elizabeth Countess.

Printed for Roger Jackson, and are to
be sold at his shoppe next the
Coffin in Weststreet.
1608.

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de
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be
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ne
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*To the worshipfull, his good
friend, Thomas Clifford, Esquire,
grace, mercy & peace from god
the father, and from Christ Iesus
our Lord,*



I R, you see the effect of
importunity, and the
efficacy of your fauor
towards me; in that
the sermon which was
at first priuate, in res-
pect of the Audients; is
now become publique in pespect of the rea-
ders. Wherein it resembleth the Image, that
is taken out of the painters shop, where few
behold it, and placed in the open market,
where euery one will censure it. I haue deli-
neated two dwelling places of the godly, as
my memory, notes and parenthesis of vacant

The Epistle:

time permitted: thone fading, restles, and
wretched in earth, thother permanēt, quiet,
and blessed in heaven. And I wish that my
labour therin, may be like the liuelyest pict-
ure and poeme, which the more neerly, nar-
rowly, and often it is suruiewed, the more it
feeds the eye and the mind of the behoulder
with delectatiō; as the iudicious, or rather cē-
sorious Poet says, both of the one & thother

*Horat. in Arte. Ut pictura, poesis, erit qua, si propius stes,
Te capiet magis, & quadā si longius abstes.*

Hac amat obscurū, volet hac sub luce videri

Hac placuit seel, hac decies repetita placebit

Neither can I conceale, that in diuulgating
of this sermon, I was both vnwilling, & wil-
ling: vnwilling, because of the slenderesse
thereof, and the captiousnes of these critick
times: in which that is vsuall which *Salust*

*Sal. ad Caesar.
de ordinand.
rep.*

*laud to Caesar; (ad reprehenda aliena facta,
aut dicta, ardet omnibus animus)* all are ear-
nestly bent to reprove other mens dooings,
or sayings: willing, because I desired to deci-
pher the sincerity of myne obsequiousnesse
towards her, whose memory I wold my te-
nuity & obseruācy were able to eternize: &
because I was loath to reiecte your pressing
motiō, whose more thē cōmō curtesies may

duely

The Epistle.

duly craue the vtmost of my possibility. Her
perspicuous worthines, your experimented
kindnes, mine own propēsiō to endeuor to do
good by any means, haue more swaied with
me, thē that I could be hindred to edify the
faithfull, and induced to withhold good frō
the owners thereof, by surmizing, that the
froward will condemne me, either of im-
pudency or flattery. From flattery the vni-
uersall acclamation of multitudes, that both
knew her, and heard of her, will, (I know)
acquit me; from the blame of voluntary &
shamelesse intruding my selfe into the sight
of the world, your learned apology (I hope)
shall purge me. For malice had wanted one
morsell to thrust into her insatiable gorge,
had not your forcible perswasions subdew-
ed me, and cast me as a pray vnto her deuour
ring teeth. Neuerthelesse, let one tax the pro-
lixity, not weighing the extraordinary occur-
rents: let another balance in the weights of
worldly eloquence, the cours & vnpolished
style; desiring perhaps finer breade then is
made of wheate, and rather an eloquent, thā
learned Physitian to cure his maladie: let a-
nother reprooue thinculcating of vulgar ob-
seruations, and obuious documents: forget-
ting, as well that Paul, that noble instructor

The Epistle

of the gentiles, (by daily reading of whose Epistles, the golden mouthed father saide, that he knew how to deuide the word of truth aright) was not ashamed, to write the same things again; as also that it becometh rather an *Athenian*, than a christian, to hunt after nouelties: yet they that haue their wits exercised, to discerne good from euill, shall perceiue, that I haue not erred from the faith; and that I haue not depraued the *deposicum*, and talent of whole som doctrine, committed to the church by Christ, and recommended by the apostle to his scholler Timothy. I haue kept (to borrow the words of mellifluous *Vincentius Lirinensis*, on the foresayde exhortation of the apostle) that was committed vnto me, not that I haue inuented; that I receiued, not that I deuised: that I learned, not that I forged of mine owne wit; that hath beene publickly taughte, not priuately maintained. As I haue receiued gold, so I haue endeououred to render and returne gold: and not to giue, either impudently, lead, or fraudulently, copper, and the shew of gold, in steed of sincere gold. And in returning it, I haue been, (*non author, sed custos, non institutor, sed sectator, non ducens, sed*

Tim. 6. 20,
Vincent Lirinensis
E. adu. propheta
Mat. cap. 27.

The Epistle

sed sequens: & cum dixerim noue, non dixi noua:) not an author, but a keeper: not a teacher, but a scholler, not a leader, but a follower: and albeit I haue arraied somethings in attire of a new fashion, yet there is no difference in the matter and substance. Wherefore not distrusting, but that as I haue put this sermon in writing at your entreaty, the concise sinewes and epitome whereof was els likely to haue been vtterly motheaten; so you will patronize it against such malignantes, as either reprehend, that they will not amend, or else are despisers of whatsoeuer their selues were not agents: with my praier, that it may benefite as many, as did beare vndissembled loue vnto her, whose happy remembrannce hath both wrung it out of my hands, and drawn it into the light and that the faith which I am perswaded is in you, may dwell in you vnto the end, as it first dwelt in your worthy grandmother, and in your godly mother, I commit you and yours to the gracious protection of the Almighty, whom I desire to sanctifie vs through out, and to keep our whole spirit, and soule, and body, blameles, vnto the comming of our Lord Iesus Christ.

Yours in the Lord *Rob. Wolcomb,*

Reuelat. Chap. 7. v. 13. 14. 15. 16. 17.

13. And one of the Elders spake, saying vnto me, what are these which are araied in long white robes, & whence came they?

14. And I said to him, lord thou knowest: and he sayd to me; These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.

15. Therefore are they in the presence of the throne of God, and serue him day & night in his temple: and he that sitteth on the throne will dwell among them.

16. They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, neither any heate.

17. For the Lambe, who is in the midst of the throne, shall gouern them: and shall lead them to the liuely fountains of waters, and God shall wipe away all teares from their eyes.



The state of the godly in this life, and
in the life to come.



And so greete is the
loue of god towards his
choſe people, that he doth
not only giue them war-
ning of dangers enſuing,
but doth oftentimes deli-
uer them from manifold calamities, wher
with others are ouerwhelmed. So Noah Gen. chap. 6.
had warning of the coming of the flood, & 7.8.
was deliuered from the violence thereof. Gen. 19.
So Lot had warning of the destruction of
Sodome, and escaped the fury of the fire
and brimstone. So the Israelites had war-
ning of the killing of al the first born among Exodus 12.
the Egiptians: & by the blood of the pascchal
lamb wer preſerued frō the vengeance of
deſtroier. So againe the Israelites paſſed
through the red ſea, as through dry ground
but Exodus 14.

2 *The state of the godly in this life*

Ezech. 9.

cap. 8. 7. &c.

Marc. 13. 51.

but the waters closed on their enemies the
Egiptiās. So before y^e captivity, the Jews
y^e mourned & sighed for the abominations
which were committed in Hierusalem,
had a marke set on they^r foreheads, and
were exempted from the desolation; and
other which had not the marke, were not
spared, but smitten without pittie. And as
the loz^d in the seven trumpets had promi-
sed diuerse miseries to be inflicted vpon
men of all sorts, so in this chapter there
is a caution and promise for the godly: for
before the fowr angels by holding the 4.
winds do hurt the earth, with haile and
fire, or that a burning mountaine kill the
creatures of the sea; or the fallen starre
turneth the liuing waters into mortall
woznewood, or the sonne and moone bee
smitten till the seruants of God were sea-
led in their foreheads: Iohn saw the vision
of those which were numbred and sealed:
Jewes, of all the tribes of Israel, an hun-
dred and forty and fowr thousand: and af-
ter a numberles number of the gentiles,
of all nations, and kindreds, and people,
and tongues; who stood before the throne
of god, to worshippe him and prayse him,
and

and in the life to come.

and were clothed in long white robes, that is, were covered with the unspotted righteousness of Christ, and had palms in their hands, in token of the victory obtained by Christ, against the flesh, the world, and Satan. After this Iohn heard the congratulation and thanksgiving of those which were sealed, for that they were saved and preserved: for they cried with a loud voice saying, Salvation cometh from our God, *v. 10. 12.* that sitteth vpon the throne, and from the Lamb. Unto which crye all the angells applaude, and worship God, saying, Amen. Praise, and glory, and wisdom, and thanks, and honor, and power, and might, be vnto our god for euermore. Amen. Now these wordes which I haue read, containe the expounding of the vision that Iohn sawe. *Innius in Apocalyps.* In which exposition, three things are to be noted. 1 The question of the Elder, to stir by Iohn to deeper consideration, in the 13 verse. 2 Iohns answer to the Elder, in the first part of the 14-verse. 3 The reply of the Elder, in the rest of the 14 verse and vnto the end of the 17 verse. In which reply the Elder declares, those which were numbred and sealed to be the saints. whom

4 *The state of the godly in this life,*

whom he describes, first by their acts, that is their sufferings, and work of faith in Jesus Christ donne in the former persecutions, and to be continued in the sature tentations, in the 14 verse. Secondly by their glory both present in the 15 v. and to come: partly in their full deliverance from all calamities and annoyances, in the 16. verse, and partly in participation and fruition of all good things, which the remembrance of wonted myseries shall neuer abolish or diminishe: in the 17. v. and this is begun in this life, but accomplished afterwards.

Interpretatio
of the text.

In that the Elder doth aske a question of Iohn, whether he knew, who those were, which were arrayed in long white robes, and whence they came: he bebaueth himselfe like a diligent teacher, who being desirous to instruct his scholler in that hee knows not, he pzeuenteth him, by enquiring, whither he know it, or not. Whereby the Elder signifieth, how prompt and ready they that are led by the spirite of God, and are endued with knowledge and understanding, should bee to informe the ignorant. And in that Iohn yeelds a modest answer

answer to the Elder, acknowledging his ignorance; by attributing knowledge to the Elder: for in that he sayth Lord thou knowst; he sayth thus, Lord I knowe not: Lord thou knowst; lord teache me: he doth aduertize vs, to be wise with sobriety; and not to bee puffed vp with an ouerweening opinion of our learning, but to reckon it no shame and disparagement, to be taught the certaynty of those good thinges which we neuer learned. Whereas the Saints are sayed to come out of great tribulation, although the Elder spake this, chiefe-lye touching the former persecutions by the heathen Empires, and may also bee vnderstoode of the persecution which Antichrist shoulde raise against the Church: yet generally it may be vnderstood, of the vniuersall troubles and afflictions of this life, in that all the childe of God, come from greate affliction vnto greate reste, from mysery vnto glozy, from prison vnto a kingdom: from thraldom vnto freedom: from death vnto life. The long robes of the saints which were washed, is the holynesse, righteousness, and innocency of Christ, wherewith the godly being cloa-
thed

Marlor: &
Sebast. Meyer
in Apocal.

they do walke boldly, and are found iust and blameable before the Lord. And the making white of the long robes in the Lambs blood, is when the godly do walk in the fayth of christ, and do suffer the crosse patiently after his example.

But howe can blood make white? The faithfull are washed white with the Lambes bloude, in that they are purged in conscience from deade workes to serue the liuing GOD, by the blood of CHRIST, who though the eternall spirite offered himselfe vnto god, an vnspotted sacrifice. And here falls to ground the Romish doctrine of indulgences, and dispensation of the superabounding merits of Saints, for if the faithfull are sufficiently purged and cleansed by the blood of the lamb, where is the treasure of supererogation of Saintes? Where it is sayd, that the godly are in the presence of the throne of god. This may be taken, not only for that blessed and quiet worship, which the godly departed out of the body, peele to the lord in heauen, without externall and laborious service: but also for their worshipping of God, while

Hebr. 9. 13.

Reuel. 1. 5

1 Pet. 1. 19.

Acts 10. 3.

1 John. 1. 7.

2 Cor. 5. 21.

1 Cor. 1. 15.

Acts 20. 28.

Hebr 10. 14.

and in the life to come.

while they liue in this mortall body: and while they in this life are so deuoted to the seruing of god, and do so frame theyr whole life after his will, and do so seeke to glozifie god, and to edify their neighbor, as if they were already placed in gods heavenly temple, befoze the throne of God, and befoze his holy Angells. As for this, that the godly serue god day and night in his temple: the Angell alludes to the office of the ould Leuites, for otherwise there is no night in heauen : or els by seruing god day and night, may be meant, the continual endeauoring of the godly to glorifie god, euen in all their actions. And that god will dwell among them, or vpon them, what doth it signify els, but that as they are gods people, so he will be theyr God : and as they will passe their life in feare and reuerence, as being alway in the sight of god, so god will haue familiar conuersation among them, and wil be theyr protectoz and exceeding greate rewarde. To hunger and thirst no moze; is to be satisfied with all good and desirable things: for meate and drinke are the chiefeste among the desires and cares of this life :
and

Ephes. 2:6.

Col. 3:1.

2. Cor. 3:6.

Psal. 134:1.

Leuit. 8:35.

Luke 18:1.

1 Thess. 5:17.

Luke 2:37.

Psal. 1:2.

EXUICIII

EX AUTOC

Leu. 26:12.

2 Cor. 6:16.

Reu. 3:20

1 Iohn 1:3.

Gen. 17:1.

Ioh. 6. 35:

Luke 22. 29:

Esaï. 65. 13:

Ezech. 34. 13:

Exod. 13. 21:

purgatory

Iohn. 1. 36:

requies

and to eate and drinke, is in scripture, to lead an happy and pleasant life. By the sunne and heate, that after this life shall fall no more vpon the godly, must bee conceined the end and ceasing of the afflictions, wherewith the faithfull are exercised in this life. For as in boate regions, the parching heate of the sunne dooth much griene the inhabitants: and therefore god shadowed his people by day with a pillar of a cloude, from the seruente heate of the sunne: so the scorching of affliction dooth annoy and molest the godlye, as long as they remaine in this world: but after the race of mortallity is finished, the place of tribulation shalbe found no more. And here euen the least droppe of consolation, that flowes from this one place of scripture, is enough to quenche the whole fire & flame of Purgatory. For how may purgatory stand, if the faithfull after this life shall no more be accumbred with Sunne, or any heate? Who is the Lambe in the mids of the throne; but Iesus Christ, The Lamb of god that taketh away the sinn of the world? and who is the great shepheard and Bishop of soules, that doth feede and govern

gouern the godly like Sheepe, but Christ?
 and what is the leading of the faithfull to
 the liuing waters; but that they after this
 life shall liue ioyfully, and blessedly, being
 freed from all calamities? and what is it
 to wipe away all teares from the godlye;
 but that the fulnes of ioyes shall swallow
 vp all sorow and cause of sadnes? For as
 the ioy of the wicked is turned into sorow
 so the sorowe of the godly is turned into
 comfort. And the Angell sayth, that euerye
 teare shall be wipt away: to giue vs to vn-
 derstand that the teares of the electe are
 diuers, as their tribulations are diuers.
 One laments because he hath done euill;
 another laments because he hath not done
 good: one laments, because he beares the
 hard rod of affliction, another laments
 because he is assaulted by bices: one la-
 ments because he is absent and a stranger
 from the kingdom of beauen: & for that the
 blindnes of worldlings is greate: another
 laments, for þ gods word is contemned &
 despised: but þ lord wil end all tears, & wil
 refresh his people wth eternal cōsolatiō. And
 here is ouerturned þ erroneus doctrin of
 mans merit; for the onely efficient cause

Ezech 34.3

Iohn. 10.14

Acts 20.28.

Psalme 23.1:

Iohn 4.10: &

7.28.

Isai. 55.1.

Ezech 36.26.

Iames 4.9.

Isai 65.18:

Mat. 5.4

Iohn 16.29.

10 *The state of the godly in this life*

of the gloꝝ of the elect, both heere and hereafter, is but one, namely the lamb, the Messias, the mediator, and sauiour Iesus Chꝛist.

Although many things offer themselves in this text to our view, and are worthy of due cōtemplation, yet I haue selected only two which at this time shal be vnfolded, and made manifest vnto you, as meetest for this present occasion & assembly; The first is the state and condition of the saythfull in this life. The second is the state & condition of the saythfull after this life.

*the state of the
godly in this
life v, 14, 16, 17*

For the first, to wit the state and condition of the godly in this life, in that it is heere sayde, that they came out of greate tribulation, that they shall after this life hunger no more, neither thirst any more, y^e the sun shal not light on the, neither any heate and that God shall wipe away all teares from their eyes; this shewes, that while the godly are abiding in this life, they endure tribulation, they hunger, and thirst they are annoyed with sun and heate, and they liue in the valley of misery, which compelleth to shed teares. And it can be no other wise. For our Lord & master Chꝛist

Christ sayeth, that if any will come after
 him, & be his disciple, he must deny him-
 self & take up his crosse dayly & follow him
 If we will be y^e true scollars of Christ, it Luke 9, 23.
 is not enough, to cōfess or profes him to sub-
 due & curbe the vicious affectiōs of our na-
 tural inclination, but we must vndergoe y^e
 crosse, & tribulatiō, neither is yt enough,
 once or twice to vndergoe it, but take up
 our crosse dayly. For as one day followeth
 another, so there is a successiō & plurality
 of tribulatiōs y^e pursue the godly. If wee
 purpose to build the tower of true Christ-
 anity we must first cast on these costs, & if Luke: 14, 28.
 we wil fight battails of vnfained professiō
 we must make redy to encounter diuers
 & dangerous aduersaries. And therefore Paul
 and Barnabas knowing, that affliction is
 a vnsseparable cōpanion of godlines, did not
 only publish the truth at Listra, Iconium,
 & Antiochia but confirmed the disciples
 hearts, & exhorted thē to cōtinue in the faith
 and not to fall away and bee daunted
 through tribulations, affirming, y^e we must
 through many afflictions enter into the
 kingdome of God. This generall lot of
 the godly Paule most expressely declares 2, Tim, 3, 12.
 infering vpon his own president, That all

12 *The state of the godly in this life*

Tim 3.12,

Hebr 12 8,

that will liue godly in Christ Iesus,shal suffer persecution.^d For whome he loneth, he chasteneth, and he scourgeth euery son that he receiuerh. If we endure chastning God offereth himselfe vnto vs, as vnto sonnes? for what sonne is it, whome the father chastneth not; And therefore the Apostle is bould to conclude, that if wee bee without correction, whereof all are partakers, then are we bastards, and not sonnes. Behold Noah: behold Lott: behold Abraham, Isaac & Iacob: behold Ioseph behold Moses: were not all these the beloued sonnes of God? and yet were not all these pressed with tribulations? The time will bee to shorte to speake of Iob, of Dauid; of the Prophets, of the Apostles who where the true and deare seruants of God: and yet were tried in the fornaice of affliction. Christ himselfe was assaulted of Sathan, had trappes layed in his waye by his enemies, was hated of sinfull men, and did flee from their fury, felt hunger, & wearisomnes of body: was mocked, & scorned, & railed vpon, & despitefully entreated & spit vpon, and crowned with thorns, & beaten with whips, and at last led to the crosse,

croſſe, and to execution, tyll hee dyed,
and gaue vp the ghoſt: ſo that the onely
example of **CHRIST** himſelfe, whoſe
whole life was nothing but a paſſion
and tribulation, may ſuffice to teache
vs, That the diſciple is not aboue his
Maſter, nor the ſervant aboue his Lord:
It is enough for the diſciple to bee as
his Maſter, and the ſervant as his Lorde, If
they haue called the Maſter of the howſe
Beelzebub, how much more them of his
houſehould? For if we ſuppoſe: that we
ſhall feele no tribulations, we muſt not i-
magin, that we can be true Chriſtians
Aſſoon as we begin to liue godly in chriſt
(ſayth ſaint Auguſtine,) we enter into the
winepreſſe, and we ought to prepare our
ſelues for wringing and preſſing, and we
muſt take heede that we bee not found ſo
drye grapes, that we yeeld out noe good
licour when we are preſſed.

An heathen Philoſopher cold ſay, that the
man is moſt vnbappy, vnto whom no aduer-
ſity berideth; it is an argument, that he is
contemned of god, as a weake & ſluggiſh
perſon. A ſword-player accounts it reproch
to fight with a man of no valour: for hee
knows,

Matth, 19.2

*Cum caperis
p̄ in Chriſto
vivere, ingre-
ſus torcular, p̄-
parate ad pre-
ſuram. Aug:
Pſal. 57.*

knowes that there is noe gloꝝy to van-
quish him that is vanquished without
dangier. Euen so woꝝketh gods pꝛouidēce
He setteth vpon euery one endued with
moſt courage, & trieth his power againſt
him. He tried by the ſier Mutius, by po-
uerty Fabritius, by banishment Rutilius, by
toꝝments Regulus, by poyſon Socrates, by
death Cato, Thus ſayd an Ethnick of
thoſe that ſought but gloꝝy among men &
had but vain gloꝝy foꝝ their reward, but
how much moꝝe truly may it be ſayd, y^e god
tryed Iob by botches, & Tobit by blindnes
and Stephen by ſtones, & the Baptiſt by
bands and priſonment, and the martyrs
by infinite toꝝtures? For whoſoeuer de-
ſire to retourne into Paradiſe: muſt paſſe
through the fire and water of affliction;
whether it be Peter the Apoſtle, to whom
the keys of the Kingdome of heauen were
giuen; oꝝ whether it be Paule the Lords
choſen veſſell, oꝝ whether it be Iohn, to
whome heauenly miſteries were reuealed
They muſt needs all ſay, that without tri-
bulation and affliction, we cannot come
to God,

Rei.

*Nihil eo infeli-
cius, cui nihil e-
uenit aduerſi:
argumentū eſt
deo illum con-
muni, ut im-
mellem & ig-
nium,
en. in lib. de
rouid Dei.*

*omnes qui
ad Paradifum
eſſe deſide-
ant, oportet
in fire per ig-
nem et aquam
ſe fuerit Pe-
trus &c. Aug.
ſermone ad
populum.*

Neither doe the faithfull alone suffer tribulation in this life, but misery & affliction is commonly incident to all man kind as holy Job sayth, man that is boꝝn of a woman, is of thozte continuance: and full of trouble.¹ He sayeth not, that man and this man are battered with trouble: but he useth the indefinite word (man) that enery one might remember his owne lot. So that the sonne of Sirach seemes to comment on Job when he writes, that great trauell is created foꝝ all men. and an heauypoke vpon the sonnes of Adam from the day that they gee out of their mothers wombe, till the day that they retourn to the mother of all thinges. Thoughtes and feare of the hearte, and imaginatio of things waited foꝝ, wrath & enuy trouble and vnquietnes, rigor & strife, feare of death, and y day and death: these are vsuall, from him that sitteth vpon the glorious throne, vnto him that is beneath in the earth & ashes, fro him y is clothed in blew silke and weareth a crowne euen vnto him that is cloathed in simple linnē. Euery mā's life is like a rock in the Sea, beaten vpon of the floods on euery side: & like a tree on an high and open

Job. 14. 2.

Ecclus 40. 2.

2. 3. 4. 5.

hill, blowne on by the winds, from euery quarter: and like a burning candle, which may be put out, by sundry meanes, but if yt be not putt out, yet in continuance it burnes out it selfe: and like a butt or marke vnto which sorow shootes, and danger shootes, and misadventure shootes and at last death, that most sure archer shootes, and strikes it dead. What our substance is, namely dust and earth, and what our estate is, namely painefull, laborious, and combersome, is euident, by that speech of god to Adam after his fall in the sweate of thy face (saith god) shalt thou eat bread, til thou retourn to the earth: for out of it wast thou taken, becaus thou art dust, and to dust shalt thou retourne. And therefore the Psalmist affirms our brittle substance and our wretched life, to be mo-
 tiues, whie God hath compassion on them that feare him. as a father hath compassion on his children. For (saith he) he knoweth whereof wee are made, he remembereth that wee are but dust. This
 sweete singer of Israell calles himselfe and euery man besides, but a stranger and sojournner, like as all our fathers weze,

Gen. 3. 19

Psa. 103. 13. 14

1 Chro. 29. 15.

A straunger and craueller hath litle or no contentation, til he come to the end of his iourney, either he complaines of the raine, or of the wind, or of the heate of the sunne, or of his lodging, or of his vnfitting dyet, or of the yrksonnes of his iourney: so man hath still occasion to complain of his troubles in this life, and can neuer enioy perfect security, while hee remayneth heere. And vpon good reason might the same prophet breake forth, and say, Lord what is man, that thou regardest him, or the sonne of man, that thou thinkest vppon him? Hee stayes not heere, but declares the cause of his admiration: man (sayeth hee) is like to vanitie, his dayes are like a shaddowe that vanisheth. As if he had sayde, though wee feed our body neuer so deliciously, though we cloath our flesh neuer so sumptuously, though we provide for our life neuer so couetously, yet our dayes tary not, but departe as vanitie. Thou that flowest with wealth, and gloziest in reputation; wilt thou knowe thy weight? thou art lighter then vanity, then nothing: wilt thou knowe the length of thy dayes? they are a spanne: wilt thou know how, and in what

Psalm 144: 3

Psal. 19. 4. 5.

G
Isai. 4. 6. 7.

What sozte thou fadest? as a slender picture and image. For when David had desired the lord that he might know his end & the measure of his dayes, what it was and how long he had to lyue: he presently giues himselfe this answer^e beholde; thou hast made my dayes as an handbreadth, and my age is as nothing in respect of thee surely euery man in his best state is altogether vanity: doubtles man walketh in a shadow. And what confidence should we repose in this fickle life, sins the oracle and voice of God commaunded *Isayah* to crye that all flesh is grasse, & all the grace therof is as as the flower of the field: the grasse withreth the flower fadeth, because the spirit of the lord bloweth vpon it, surely the people is grasse; One herbe may be sweeter then another, one herb may be of more vertue then another, one flower may be of more endurance then another yet at last all hearbes wither, and all flowers fade so one man may be wiser then an other; and richer then an other and learnedder then another, and honozabler then another and stronger then an other: But the state
and

and condition of all flesh is, to be miserable and mortall. For what is our life? (sayth blessed Iames: It is euen a vapour that appeareth for a little time, and afterward vanisheth awaye. Dost thou not marke, how hugie and and statelie the vapours appeare, when they mount vppward vnto the heauen, and yet how soone they vanish: euen in the turning of the hande? Another such thing is this life, though it decke it selfe with neuer so glorious pompe, yet it falls awaie as a bubble: to day a man, to-morrowe none. Gregorie Nazianzene compares our life to a coppe which childre whirl, & driue to & froe with y^e scourge,

Sursum deorsum, voluitur, reuoluitur,

Et cum videtur stare, consistit minus:

It is tossed vp and down, forth and back and when it seems to stand constantly, it falls suddely. And therfore (if any wil follow his counsel) he may in thre wordes describe fullie the life of men,

Insomnium, fumusue, flosue herba brevis:

It is a dream, a vapour, a flower. If any shold be so vainglorious & ambitious, as to build the tower of Babel with Nimrod or a magnificēt pallace with Nebuchadnezar

2, Iam. 4. 4.

or to moone
least it whin-
leth most.

Nazian. carm ex
translatione bi-
lij.

Gen. 11. 2.

Dan. 4. 27.

2, Sam, 18, 28.

zar, or a pillar to preserve a memorable
 fame with Absalom. yet the hungry teeth
 of time and continuance would devour the
 most specious workes, and will eyther
 consume them before vs, or vs before them.
 If faith could save from death, Abraham
 should not have dyed, if might could do it,
 Samson should not have dyed, if wisdom
 could doe yt Salomō should not have dyed
 if riches, dainty fare, and gorgeous array
 could doe it. Diues should not have dyed.
 zeal diligent discharge of calling could
 doe it, Paul should not have dyed: if sancti-
 monie and chastity could doe it, Mary the
 holy & blessed virgin should not have dyed
 at a word, if monarchies, & lordships could
 deliver from death, Cyrus, Alexander, and
 Caesar should not have died. And therefore
 Horace tells his friend Torquatus, y^e when
 his glas is run down, & his race finished,

*Car. lib, 4.
 Ode, 7.*

*Non Torquate genus, non te facundia, non te
 Restituet pietas:*

It was not his noble descent, it was not his
 pleasant and eloquent tongue, it was not
 his virtuous life that could restore or
 recall his dayes. A Jesuit, our countryman
 speaks of a company of religious men in

Rome

Rome, which is commonly called the fellowship of dead men, & they seldom or neuer are seen abroad but in rare & extraordinary processions, & wher they goe, they carry y^e pourtraiture of death made after a gasty & greedy shape, & this written by it, nemi ni parco. I spare and forbear none. I wolde him selfe & the rest of the massing Romanists did alway behold that picture: for if they remembred, that it is appoynted for al men to dy once; & then cometh the iudgment: it woe meruelous, if they did not begyn to be ashamed of their pride, their compassing of the sea & land, to make Romish Proselytes, y^e may be twofold more y^e children of hell (if it were possible) then them selues are. Thus you see that al mē generally are miserable & mortal both the godly & vngodly.

*Tinynerus
Deuonius.
Heb, 9, 27.*

Mat, 23, 15.

But why are the godly commonly more afflicted then others? for it is sayd of the Elder to Iohn, that they came out of great tribulatio. This is not for y^e god both forget them, or for that god cannot or wil not deliver thē presently out of all dangers, but for that god loues them more then other and draws them neerer and neerer to him selfe by

v, 14.

by chastisement and correction. Consider the profitable working, that tribulation and affliction hath in the godly; and who will not ascribe it to gods singular loue, that they are afflicted sometimes more then other, to receiue thereby alwayes more profit then other? First tribulation stirs vs by repentance for sin, and is a sermon to amendement of life. For the godly are afflicted for their sins; not thereby to satisfie gods iustice; but to confesse their offences, and to acknowledge theyr iniquities, and to be purged from their faulces, and by temporary correction to auoyde the eternall destruction of worldlings. God giueth the raynes to the wicked, that they may fall into perdition; and he bestowes vppon them the blessings of this life, and the fleeting and short ioyes thereof, because they are his creatures, to the end hee may make them inexcusable, and conuict them of ingratitude: but hee amends and reclaims his children by the crosse and tribulation. For as the Archimede Hog folded vp round together in his prickly skin, seems not possible to bee opened without killing and slaying it of :

and

1 Cor: 11:32:

and yet if hot water be sprinkled on it, it opens it selfe immediately : so some that are so hardened and wrapped up in the custome of sinning, as it seemes, that death only may end their vngodlines, yet when the hote water of tribulation is powred vpon them, they are softened and dissolved, and made open to repentance. This hote water had such an effectuall operation in Dauid whē he cryed, Saue me o god for the waters are entred euen to my soule. Againe tribulation tries our faith, as the fire tries gold: and as the syning pot tries siluer, and as the hammer discernes the purity of the mettall. For as gold hath a cleer sound vnder the hammer, and spreades much befoze it crack, but brasse soundes harshly and breakes quickly: so the faithfull endure the hammering of tribulation and peelde forth the sweete praises of thanksgiuing: but the vngodly repine, and murmur, and bewray their vnthankfulness, and crack when they are brought to hammering. Stir puddle, and it wil smell lochsomly: stir a sweet ointement, and it will smell fragrantly : euen so affliction makes the godly to blesse god, and afflicti-

Psalm 69:1:

Pari motu exagitati exhalant horribiliter canum; & suauiter fragrat unguentum. Aug. de Ciuit. dei, lib. 1. cap. 8.

James 1.3:4:

Heb:5.8

John 2:15

John.13.18 19

Col.1.29.

Heb,2.10.

1 Sam.2:6:

on makes the vngodly to blaspheme god. Besides this, tribulation breeds patience and exerciseth patience, that it may haue her perfect working, and may be intire, and lack nothing. Tribulation workes humility in vs, and knowledge of our selues, and a learning of obedience, as Paul saies of Christ: that though he were sonne, yet he learned obedience, by the things which he suffered. Tribulation causeth vs to long for heauen, and to loathe the world, and not to loue the things of the world, and not to repose confidence in the loue of the world: for as the world hated Christ, so it hateth the godly that beleue in christ: and because the godlye are not of the worlde, therefore the world hateth them. Tribulation makes vs the members, conformance to christ our head, that we may fulfill the rest of the afflictions of Christ in the flesh: and that he that sanctifieth, and they that are sanctified, may be all of one. Tribulation makes for the honour, and praise and glory of god, in that god workes deliuerance out of affliction: and though hee kill, yet he makes alieue: and though hee bring downe to the graue, yet hee rayseth

bp; and though the godly are afflicted on
 every side, yet they are not in distresse;
 though they are in doubt, yet they des-
 payre not: though they are persecuted,
 yet they are not forsaken: though they
 are cast downe, yet they perish not. Last-
 ly, tribulation is a testimony and demon-
 stration of the iudgemente to come, and
 of everlasting life; for the iustice and
 truerh of GOD require, that at length
 the good should be comforted, and the wic-
 ked punished: but for that this is not al-
 wayes doon in this life, therefore it shall
 be perfourmed, when the Lord Iesus shall
 shew himself from heauen with his migh-
 ty Angells. And the tribulation of the
 faithfull should excite, and prouoke the
 wicked, to shake off their sins, that stick so
 fast vnto him: For if the time be come, that
 iudgement must begin at the house of god
 what shall the end bee of them that obeye
 not the Gospell of God? and if the righ-
 teous scarcely be saued, where shall the
 vngodly and the sinner appeer? and if this
 be done in the green tre, what shall be done
 in the dry tree? for if christ, the green & flozi-
 ing tree of righteousness, and the godly

2. Cor. 4. 8

2. Thess. 1. 7

1 Pe. 4. 17, 18
 Luke 23. 31

C I

that

that are branches of the same tree, did and doe suffer great tribulation; what shoulde the burepentant and wicked expect, (that are dry, withered, and fruitles trees,) but consuming fire, and the declaration of the iust iudgement of God?

Yea but doth not the prouidence of god sleep, will some say; when the godly are greatly afflicted? and how doth god accomplish his promise, that hee will shrowde them, and couer them, and protect them, and pitch a tent about them, and dwell among them? certainly he that keeps Israel doth neither slumber nor sleep: the lord is the keeper of his childe, and their shadow at their right hand: he ayds them by the power of his grace, and he giues them that comforter, that shal abide with them for euer: he wil not leaue the as destitute Orphanes; but he wil come to them, and assist them; he will lodge with them, and make continuall abode with them, he encrease their fayth, that they may neuer doubt of his loue, but still depend vppon him. Can a woman forget her childe, and not haue compassion on the sonne of her wombe? though she should forget her sons,

yet

psal. 121. 4. 5.

ioh. 14. v. 16

18.

23.

yet the Lorde will not forgette his chil- Esaï 49.15
 dren. Many are the troubles of the righ- Psal. 34. 20
 teous; true: but the Lorde deliuereth them Psal. 92. 12
 out of all. The good ye are much pressed;
 true; but they flourish as the Palme tree;
 which the more it is pressed downe, the
 more it sprouteth vp. The rayne falls,
 and the floodes come, and the windes
 blowe on the faythfull; true: but their
 house falls not, because it is builde on a Mat. 7. 24:
 rocke. God suffers his children to be temp- poicsei tem
ekbafin
 ted; true: but he is faithfull and will not
 suffer them to be tempted aboue that they
 are able; but will euen with the tentati- I. Cor. 10. 13
 on giue the issue and way out, that they
 may be able to beare it. Christ calls affli- Mat. 20: 22
ction and tribulation, Baptism, for that as
in Baptisme, wee are dipped downe into
the water, but not drowned, or choaked in
the water; so though wee bee washed with
the water of tribulation, yet wee are not
ouerwhelmed therein. And as Noah
 was preserued from the greate danger
 of the flood, when hee and his familie
 were inclosed in the Arke, and the rest
 did perish that were out of the Arke: so 1. Pet. 3. 20:
 whosoever in the church of God doe ad-

here and cleave to Christ, though they bee
 loaden with calamities, yet at length in
 due season they are deliuered: whereas
 others that are out of the church, are swa-
 lowed up by the flood of sinne, and of pu-
 nishments that accompanye sinne. How
 greivously was Job vexed by the Sabeans,
 by fire from heauen, by the Chaldeans, by
 Sathan, by his wife: yet how glorieuslie
 was he at last deliuered? And as round bo-
 dies, that are in all parts equally circular
 may rest, and be settled on eache parte and
 side: so the godly are constant in whatsoe-
 uer estate: for the Lord puts his hand vn-
 der them, to make their resting place
 easie and commodious, as the Prophet
 sayes: Though they fall, they shall not bee
 cast off: for the Lord putteth vnder his hand
 When the state and strength is taken fro
 the vngodly, when they shal bee oppressed
 one of another, when woe shal be to the
 wicked, and euill shal be with them, and
 the rewarde of their hands shal be giuen
 them: then, then, surelie it shal be wel with
 the iust. For all thinges worke together
 for the best vnto them that loue God, in
 tribulation and anguise, in famine and

I, 15, 16, 17

& 2, 7.

: 42, 12, &c

Ics. 5: 11

m 37, 24

: 10:

n. 8, 28

15

nakednesse, in perill and swoorde, they are more then conquerours thzough him that loved them. For wee are perswaded, that neither deathe nor life: nor Angells, nor pꝛincipalties, nor powers: nor thinges present, nor thinges to come: nor height, nor depth, nor any other creature, shall bee able to separate vs from the loue of God, which is in Christ Iesus our Lord.

Wherefore, since god is ready to help in tribulation, and hath promised to bee with vs in trouble, and to deliuer vs, that wee may glozifie him, and hath comman- ded vs to call vppon him in the day of ad- uersitie: let vs submit our selues vnto god, and drawe neere vnto God, with zealous prayer, and hee will drawe neere vnto vs: and lift vs vppe. And since affliction is the poztion and lotte of all the godlie, that falls out to them, and attendes on them: when wee see our Brethren endure tri- bulation, wee must not presentlpe cen- sure them, to bee hated and bitterlie forsaken of God: but rather recog- nize the signes of Gods fauour towarde

Psalme 91

Iames 4.7:

10 & 5:13.

Nibil aliud

cit, quā at

non conuen

aduersariu

Basil in Ps

godly

godly ought not to suffer tribulation; saies this; that a wrestler shoulde not haue an aduersary to encounter him: and if a wrestler strue not, what garland or gloze can he obtaine? and since none of the faithfull haue an immunity and priuiledge from affliction, but haue them selues dronke at one or other tyme of the cup of tribulation; for as noysome and pestilent beastes (saith Basil) seeke after a praye, and cease not, til they haue found it, so miseries continually hunt after the godly, and find them at length: this must teach vs, to shew commiseration on the afflicted, and not to turne our eye from our owne flesh, because our selues knowe the weight of affliction; following the example of Christ our Saviour, who is an highe Priest, which can sympathize and be touched with the feeling of our infirmities, because in all things he was tempted in lyke sort, yet without sin. Finally since tribulation must needs trie the faith and patience of the godly, that after they haue bin tryed, they may receiue the recompense; let vs not murmur nor grumble against our heauenly Father, who afflicts

*et animalia
a, nos erū-
tere atq;
dere con-
funt. Basil.
sal. 45*

bi 415.

flicteth vs for our profite. If the earthlye
Fathers of our bodies, correct vs, yet we
reuerence them : for though Fathers put
their sonnes out of their sight, and binde
them to husbandry, or employ them in an
handycraft, or bestowe them in marchan-
dize, or send them into the wars, yet the
sonnes are well content, because it makes
for their preferment and advantage ;
should not we much rather be in subiection
vnto the father of spirites, that wee might
lyue? *Heb. 12:9.* A Generall enioyns perillous seruice
to none but most valiant souldiers, and
those that hee loues best and whome hee
woulde aduance; for them hee sends out
to lye in ambush for the enemye ; to de-
molish some fort, or to inuade the mayne
army of the foe . Not one of those that
are so sent forth, sayes: the Generall
hath done mee wrong, or wishes me not
well ; vnlesse perhappes he be a coward
and fainthearted : but contrariwise, if
hee be valorous, and worthy of the
name of a Souldier, hee sayeth thus;
the Generall thinkes well of me, hee
hath a good opinion of mee; hee fauours
mee; and seeks to honour mee, So is the
case

32 *The state of the godly in this life*

Cor. 9. 24

Tim. 2. 5

Tim. 4. 7, 8

Rom 5. 3, 4, 5

The state of
the godly af-
ter this life.

case betweene GOD and vs. Our life in
this worlde is a warfare, and wee all runn
in a race, let vs therefore strue and fight
againste all afflictions; that the proui-
dence of God bringes vppon vs: that when
wee haue strued as wee oughte to doe, we
may bee crowned; that when wee haue
fought a good fighte, and finished our
course, and kept the faith, the crowne of
righteousnesse may bee layed vppe for vs;
that when wee haue reioyced in tribulati-
ons, (knowing that tribulation bringeth
foorth the patience, & patience experience, &
experience hope, & hope maketh not asha-
med) at laste wee may come out of tribu-
lation, vnto the glorious inheritaunce of
the Saintes in lighte. And thus far of the
state and condition of the faithfull in this
life.

Now let vs come to the state & condition
of the godly, after they are departed out of
this worlde. It is said here by the Angell,
yt they hunger no more, neither thirst any
more, & that the sun shall not light on the
any more, neither any heate. For y Lambe
which is in the midst of the throne shal feed
& gouerne them, & shall leade them to the
foun-

fountaines of waters: and god shall wipe
 away all teares from their eyes. The ti- ^{Y³ 16, 17}
 tles and honorable names that are given
 to the place, where the faythful are after
 death, doe thoroughly manifest the excel-
 lencie of their estate. For it is called in
 holy scripture sometimes a kingdome;
 sometimes the bosome of Abraham,
 sometimes Paradise, sometimes a place of
 many mansions; sometimes rest, some-
 times the new Ierusalem: sometimes a ci-
 ty. And all these titles do declare unto
 vs the surpassing comfort which the godly
 receaue, when they are freed from this
 wretched worlde. It is called a king-
 dome, where Christ sayeth to his disci-
 ples, feare not little flock, for it is your ^{Luke. 12, 32}
 fathers pleasure to giue you the King-
 dome. In which words our Saviour v-
 seth a moste forcible argument to with-
 drawe vs from impiety and carefulnesse
 for earthly thinges, and distrusting
 Gods prouidence, that wee shal wante
 things requisite for this present life: for
 hee that giues the greater and better
 thinge will not denye the lesser and
 inferiour; sens the our heauenly father hath
 of

n ba sleian

uke. 16, 22.

cb 1, 14.

of his owne grace and pleasure prouided
 the kingdome of heauen for vs ; let vs
 not doubt, but hee will giue all other
 things vnto vs. And albeit our state in
 this worlde, be oftentimes base, & needp,
 and miserable : yet wee must refresh our
 soules with the remembrance of that hea-
 uenly kingdome, in which at length wee
 shall raigñ with Christ: and gloriously tri-
 umph ouer Satan, death, & hell through
 Christ, if vnfainedly we beleue in christ.
 It is called Abrahams bosome, where
 Christe sayth, that when the beggar La-
 zarus dyed, he was caried of the Angells
 into Abrahams bosome. Wee was caried
 of the Angells; for that as Angells, are
 all ministering Spirits, sent fourth to
 minister, for their sakes which shall bee
 hetres of saluation, and doe safegarde the
 godly by the lords apointment from sun-
 dry dangers of this mortall life: so it is
 their charge & parte to conuay into heauē
 the soules of the righteous, when they are
 loosed from the fetters of the flesh. And as
 infants doe rest quietly in their mothers
 bosome, so heauen is a receptacle and bo-
 some for the faithfull, in which they take
 their

their quiet rest and ease, after the hurres
of this tumultuary life are ended. And it is
called Abrahams bosome because as Abra-
ham was a most constant belecuer, and a-
bout hope beleued vnder hope, and there-
fore is called the father of al y beleuers, so
whosoeuer desire to be gathered into that
bosome after this life they must in this life
imitate & follow y faith & godlines of faith-
ful Abraham. It is called Paradise, where
our Saviour sayth to the penitent theefe
vpon the crosse to day thou shalt be with
me in Paradise: the Greeks vse y word Para-
dise for a place y is hedged round, wherin
for pleasure, either plats and trees are set,
or els beasts are pastured and commonly it
is vsed for a garden replenished with va-
riety of delights such as was the garden of
Eden in which Adam was placed. And as
the 70. Interpreters called the garden of
Eden by that name, so Christ calls hea-
uen Paradise, for that as a Garden is
fraught with fair flowers and fragrant
herbes and delicious fruites & store
of pleasures, so heauen is a place aboun-
ding with erue blessednes, and the perfec-
tion of euery good thing which may bee

Rom. 4. 11.
Gal. 3, 7,

Luke, 23. 43.
Gell lib, 20,
cap 20,

The glory of
God is descri-
bed vnder the
figures of blef-
sed things: be-
cause we can
not else con-
ceiue it: as the
punishments
of the wicked
are described
by fire. There-
fore Christ
calls the state
of eternall life
Paradise. Cal-
uin in Har.

ima,

38 *The state of the godly in this life*

imagined, loued or desired. Paul calls it Paradise, or the third heauen, into which he was taken, & heard words which cannot be spoken, and which are not possible for man to utter: Where (without insisting on the Empyreall heauen, of which Philosophers trifle and make much disputation,) wee must marke that the scripture makes mention of three heauens, one in which the byrdes flye, called also the aier another in which the stars and sphears of the heauen are settled, and the third, called of Christ & Paul Paradise, in which christ liued, and the holy Angels, & the blessed soules of those that depart out of this life in the faith of Christ, to which christ ascended, & from which he shall come to y^e generall iudgment: y^e the bodyes of y^e faithfull may be taken v^p thither, to remaine with the Lord for euer: It is called an house of many mansions, or dwelling places: where our Saviour saith to his disciples, in my fathers house or my dwellinge places. Christ some compares the actions of our life in this world, to the sportes and playes of little children, that build small sporting houses, and adresse counterfaite banquet-

2. Cor. 12, 2,
Beza & Piss
cat in cum locu

Mat. 6, 26,
Mat. 24, 29,

Acts 3, 2,
Phil. 3, 20.
Col. 3, ..
Matth. 18, 10
Luke, 16, 22,
The. 4, 17,

Iohn 14, 2.

banquet ings to passe the time withall. For many times they gather ston-
 els and clay, and when they haue fra-
 med therewith their imaginary cells, they
 glory in them after their manner as much
 as they which haue erected lofty gal-
 leries and stately dining chambers. But
 as these conceived workes perish
 and quickly fall, and men laugh when
 they behold children weeping for their fall
 so our buildings and complots in this life
 are ruinous and transitory, and if we were
 come to the perfect age of men in christ,
 we should perceiue, that all these are chil-
 drens things, and we would bestow all our
 endeavour in seeking to attaine to those
 fixed and vchangeable dwelling places
 in heauen. For as they that are made
 worthy to be once possessors of those dwel-
 ling places, euer remaine and abide in the
 same, so also are they eternall, and not fading
 earthly mansions and worldly habita-
 tions, but they are that immortal inheri-
 tance, and undefiled, & that withreth not,
 reserved in heauen for vs. It is called rest
 and quietnesse, for so the moste hea-
 uenly oracle cryed to John; Write
 the

Reuel. 14, 13.

Luac. 2, 28, 29

Rom. 7, 15,

the dead which die in the Lord from hence
 forth blessed : euen so sayeth the spirite ,
 for they reſte from their labours , and
 their works followe them . And the way
 that leades to this bleſſed reſt from all
 labours , is the way of peace : in which old
 Symeon thriſtingly deſired to departe
 when he had embraced Chriſt Ieſus in
 his armes and had ſeene the ſaluation of
 God y^e he had ſo long wayted for. What
 reſt haue the godly in this worlde , where
 they continually labour, and trauell, and
 ſtrive, & waſtle, for the combate betweene
 the Spirite and the fleſh ceaſeth not ,
 while we dwell beere in theſe houſes of
 claye. For though we delight in the lawe
 of God, concerning the inner man , wee
 ſee another law in our members , rebel-
 ling againſt the law of our minde, & lea-
 ding vs captiue into the lawe of ſinne , ſo
 that though we would do good, yet we are
 ſo yoked that euill is preſent with vs, and
 though to will be preſent with vs, yet we
 finde no meanes to perſorme that which
 is good, for in vs, that is in our fleſh dwel-
 leth no good thinge : & wee cannot allow
 that which we doe; for what wee woulde

tha

that we doe not, but what wee hate, that doe we. What is there in the world, but a perpetuall fight against sathan and sinne and a dayly conflict against darts & weapons? We haue a dayly & continuall and troublesome contending with couetousnes, with incontinency, with anger, with ambition with worldly and fleshly cares & snares. Our minds are so straightlie besieged with an army of vices; as that it is hard to resist and withstand all iniquity. The couetousnes is ouerthrowne: lust riseth vp: when lust is subdued, ambition comes in place, when ambition is chased, anger gaules the minde: pride puffs vpp, drunkennesse tempts, enuy breaks concord suspicion disioynes friendship. The godly mind thus daily suffering, thus dayly pressed, thus daily standing among the swords of Satan: how happy is he, when he mounts to the rest of heauen, where our peace is, our sure tranquillity, our stable, firme, and euermourning security. It is cal. *curias.*

led the heauenly and new Ierusalem, to expresse and represent vnto vs the vn- speakeable & unconceauable ioyes thereof. For although the old Hierusalem was a

most

Rom. 7. 15 & c.

Cyprian de mortalit. q.

*illa nostra pax
illa fida tran-
quillitas, illa se-
bilis, & firma
et perpetua se-
curitas.*

Gal. 4. 26,
Reu. 3. 12

most beautiful place, even the glory of the whole earth, being environed with strong walls, defended by the invincible mount Sion, enriched with infinite treasure, decked with all externall brauery; yet it lost her glory; and her pomp perished, and it became an heape of stones, and it was forsaken of God, and made an hissing and contemptible by-woorde to euery nation vnder heaven. But in this heauenly Ierusalem the sacred trinity will abide for ever: and those foundations of the wall garnished with pretious stones, those gates which are pearles, & that pretious shining as y^e Iaspur and Christall, & those streets of pure golde, as shining glasse: and that brightnes that needs no sunne nor moone to shine in it, and that pure riuer of water of life; and that tree of life, which giues fruite euery month, & whose leaues serue to heale the nations with; be utterly obscure, and eclipse, and extinguishe the glorious dignity of the old Ierusalem. Last of all it is called that city which the faithfull seeke after, for we haue heere a continuing city, but we seeke one to come sayeth the apostle. The Greekes, call a ci-

Reu. 21, & 22,

Ieb: 13, 14.

city their tongue. *οὐκ ἐστὶν παρα τὸ ἐν πολλῶν συνισταθῆναι*
 because it consisteth of many inhabiteres
 Howe many the citizens of heauen are
 maye be gathered by the former vision;
 when John sawe a greate multitude
 sealed with the seale of the liuing God, of
 all nations and kindreds, and people, &
 tongues, which no man could number. For
 they which haue made their long robes
 white in the blood of the lambe; doe come
 vnto mounte Syon, and to the city of the
 liuing God the celestiaall Ierusalem, and to
 the companie of innumerable Angels, and
 to the assembly and congregation of the
 first borne which are written in heauen,
 and to God the Iudge of all: and to the
 spirits of iust and perfect men, and to Je-
 sus the mediator of the new testament, &
 to the bloude of the sprinkling, that spea-
 keth better things then that of Abel.

Reu. 7, 9^o

Heb: 12, 22^o

23. 24^o

*Cum quibus in
 presentia con-
 iuncti sumus
 vinculo charita-
 tis ibi consortio
 eterno coniun-
 gendi. Aug En-*

*chirid, cap, 56.
 Intelligit ani-
 mas a corpori-
 bus separatas
 et in celum re-
 ceptas, Piscoat,
 in schol. cal-
 uin in ep, ad,
 Heb, 6. 12. Iun in*

They that are with Christ, are most hap-
 pie, for Christ is blessednesse, and feli-
 city, and immortalitie it selfe: and
 are not the true beleeuers then moste
 blessed, since they are with Christe af-
 ter this life, where hee is vnles wee will
 doubt of this, that god the father heard &

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1st Heb, Naz =
Orat. de,
oro, e Gorg =
ia.

John, 17, 24,

Dan, 12, 3,

Mar, 13, 43,

Isai, 25, 8,

Rom, 8, 21,

prayer of his beloued sonne, thus pray-
ing for his chosen; Father, I will that
they which thou hast giuen mee, bee with
mee euen where I am, that they maye be-
holde that my glory, which thou hast giuen
mee? Where the brightnes of Godlinesse
and true virtue it selfe is many times
dazeled and darkened; partly by enuy,
partly by pouerty, partly by slanders and
the like crosses, but in heauen godlinesse
shall glitter and shine in her perfect
brightnes: for there the wise shall shine, as
the brightnesse of the firmamente, and
they that turne many to righteousness
shall shine as the starres, for euer and e-
uer, and the iust shall shine as the sunne
in the Kingdome of their father. Where
wee are continually subiect to feare, and
anguish, and sorowe, and death lies e-
uer in ambush for vs, in heauen death shall
haue no place. But the godly being deli-
uered from the bondage of corruption
shall participate of the glorious liberty
of the sonnes of god. Where it is delectable
to beholde fairer palaces, more delecta-
ble to enter into them, and to bee enter-
tained in them, most delectable to dwell

in

in them alwayes, and to behold the countenance of the lord of them neuer chaunged towards vs, but still gracious and favourable: how delectable then is it, to behoulde the radiant palace of heauen; and to be an inhabiter in it, and neuer to goe out of it, and continually to beholde the gracious and omnipotent Maiesty of God therein? for though we are now the sonnes of God, yet it is not made manifest what we shalbe, and we know that when he shalbe made manifest, we shall bee like him; For we shall see him as he is. Here we know in part, and we prophesye in part; we speak as children; we vnderstand as children; we think as children, we see thoro a glasse darkly; but in heauen that which is in part shalbe abolished; childish things shalbe put away; we shall see face to face, & know euen as we are known, we shall meet together (in the vnity of faith, and that acknowledging of the sonne of God) vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ. Weere in this life wee are regenerate and newe borne by the holy spirite of God; for otherwise none can see the kingdome of

op someba an
ton Kashos est
1. Iohn 3. 2
1 Cor. 13. 9 &
Ephes. 4. 13

D 2

god,

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2,3,3,5,
ar,9,24,

God, nor enter into it, but as long as wee lyue heere, we are regenerate but in part and wee are restored but in parte to the image of God after which Adam was at first created; after this life in heauen shall be the perfect renewing of the image of God in vs, and everlasting comfozte, and abundance enioying of all good thinges which are required to the state of entyre felicity.

While wee liue heere, eternall lyfe is begon in vs, in that our myndes are endewed with true and sauing knowledge of god, and sayth in Iesus Christe, (for, this is eternal life to knowe god, and whome he hath sent Iesus Christe, & he y heareth the word of christ, and beleueth in him that sent him, hath everlasting lyfe) and in that the lyfe which wee doe lyue being engrafted into christe by the spirite, is the life of god, and a participation of the diuine nature: & further, while we liue heere, we are assured of eternall life, that when Christ shall appeare: wee shall bee also with him in gloze, and that he which hath begunne that good worke in vs, will also make it perfect, even vntill the

ohn, 17, 3:
ohn, 5, 24,
ohn, 3, 16, 36
al, 2, 20,
ol, 3, 3.
ph, 4, 18,
Pet, 1, 4,
ol, 3, 4.

the daye of Iesus christ; and that the gifts
and calling of God are without repētāce
& vnchaungeable, & that none can plucke
Christs sheepe out of his hands, for wee
knowe whome wee haue beleueed, & wee
are perswaded that hee is able to keepe
that which we haue committed vnto hym
but the perfecting of these beginnings is
referred for the kingdom of heauen, wher
god shall dwell in his elect eternally,
where that comforter shall neuer forsake
vs; where shall be perfect wysedom & know-
ledge of God where shall bee angelike
righteousnesse, where shall be unspeake-
able ioyes in god, where shall be aboundāce
of all good things for God, shall be all in al
things wherethat which is now but be-
gunne, shall be finished and absolute, and
where there shall be noe interruption, and
end of ioy and gladnesse: for of that king-
dome there shall be none end and an euer-
lasting dominion shall be to y^e holy people
of the most high. And herevpon not w^out
caus doth y^e prophet set his chiefest felicity
in this, y^e the Lord is the portion of his in-
heritāce & therfore he sayth: I set the lord
always before me, becaus he is on my right

Phil. 1, 6.
1. Cor. 1, 8,
Thos. 5, 23
Rom. 11, 29.
Ioh. 10, 28,
2, Tim. 1, 12.
Iohn. 14, 23.
Iohn. 14, 16,
Iohn. 17, 3,
Luke. 20, 36.
Iohn. 16, 22.
1, Cor. 15, 28
Reu. 21, 22, 2
1, Cor. 13, 10
Luke. 1, 33;
Dan. 7, 27.

hande, therefore I shall not fall, therefore
 my hearte reioyced, also my flesh shall reſte
 in hope, thou wilt ſhewe mee the path of
 lyfe, and the fulneſſe of ioyes is in thy pre-
 ſence, and at thy righte hand, pleasures for
 euermore. As if he had ſayed: thou wilt
 grante me, that hauing runne ouer the
 race of this fleeting and fraile life, I ſhall
 enioy that moſt ioyfull, moſte pleaſante, &
 eternal life in thine heauenlye kingdom.
 Auguſtine ſayeth, that in heauen ſhal bee
 the euerlaſting Sabbath, which noe
 Euentide ſhall end. There wee ſhall
 reſt and wee ſhall ſee; wee ſhall ſee
 and wee ſhall loue; wee ſhall loue, and
 wee ſhall prayſe, Behoulde (ſaith hee)
 that which is in the ende is withoute
 end. *Nam quis alius noſter eſt finis, niſi
 peruenire ad regnum cuius nullus eſt finis.*

*Aug de Ciu, dei
 lib, 22, c, 30,*

For what other end is there ordained
 for the Godly; but to attaine to that
 Kingedome which hath none end? Si-
 byll ſayeth, that it ſhall not bee ſayed in
 heauen. The nighte is come: or to mor-
 rowe ſhall come, or yeſterday is paſte,
 neither ſhall there bee that daye that is
 wearied with cares, nor ſpring, nor ſummer

nor

nor Autumne nor winter,

Οὐ γάμον, ἔθνατον, ἔπρασιν, ἔδ' ἀγορῶν,

Οὐδὲ τι, ἀπολίαν ποιήσει, ἀρ' μακρὸν ἡμῶν:

There shall be noe marriage, nor death
no selling nor buying, nor sunne ryling,
nor Sunsetting, for God shall make
thac longe daye which shall bee end-
lesse. Thereshall bee so many and such
ioys, as alþ Arithmeticians of this world
are not able to number them, all the Geo-
metritians are not able to weigh them: all
the Grammarians, Logitians, Rhetoritians
are not able to expresse them in fit terms.
For as the Apostle Saint Paule doth wit-
nesse, the thinges which God hath pre-
pared for them that loue him, are such as
eye hath not seene, neither eare hath
heard, neither came into any mans heart.
There shall be ioy about vs, for the vision
which wee shall see, there, likewise
shall bee ioye vnder vs for the beawtie
of the beauens and other corporall crea-
tures, there shall be ioye within and about
vs, for the felowshippe and companie of
Saintes, and Angeles. There Salo-
mons wisdom shall be reputed but foo-
lishnesse; Absoloms beaultie but defozmitie
Azacels swiftnesse but slownesse: Samp-
sons

Sibill, Oracles
lib, 7;

i, Cor, 2, 9,

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thom. Aquin.
ser. Theol.
b. 7. chap. 6.

Psal. 42. 1. 2.

ſoſ might but weakneſſe; Mathuſelaeſ lōg
life but frailty, the kingdome of Auguſtus
Cæſar but beggery. The ſaints would
not ſo earneſtly haue longed after heauen
had they not beene aſſured of the ſurpaſ-
ſinge ioyes thereof. Dauid being hindered
by his perſecuters that he could not bee
preſent amonge gods people in the tem-
ple of Ieruſalem, he ſhewes his ſequent de-
ſire towards that place, in which hee
might ſerue the Lorde, ſaying : as the
hart brayeth for the ryuers of water, ſo pan-
teth my ſoul after thee O god: my ſoul thir-
ſteth for god, euen for the liuing god: whē
ſhal I com & appear before thy preſence of god?
And whē he was exiled & driuē out of his
cōuntry, and could not come to the taber-
nacle of the Lorde and the aſſembly of
the ſaints to prayſe god, how vehement-
ly doth hee bewraye how hee was affecti-
oned thitherwarde. O Lorde of hoaſtes
(ſaith hee) how amiable are thy taberna-
cles; My ſoule longeth, yea and fainteth
for the Courtes of the lorde. Blessed are
they that dwell in thine houſe, they will
euer prayſe thee. For a day in thy courts is
better thē a thouſad otherwher I had rather
bee

bee a doorekeeper in the house of my god,
then to dwell in the tabernacles of wicked-
nesse. If the Prophet did so long & thirst,
pante and fayne after the materiall and
transitory temple of Hierusalem on earth;
how was hee enflamed with a desire to
come to the spirituall and eternall temple
of the Lord in beauen? When our Savi-
our was transfigured on the mountaine,
and his face did shine as the sunn, and his
clothes were as white as the lighte, and
there appeared Moses and Elias talking
with him, Peter ravished with this celesti-
all apparition, sayd to Jesus, Master it is
good for vs to be heere: if thou wilt, let vs
make here three Tabernacles; one for thee,
and one for Moses, and one for Elias. If the
Apostle were so transported with a slender
view and small taste of heauenly felicity,
as that hee desired alwaye to adhere and
cleave vnto it; what would he haue donne,
if he had beene fully entered into his ma-
sters toy? Hierom notes vpon these words
of Peter, that Christ is y^e alone way to go to
the glory and ioyes of beauen; & that wee
must build & pitch a tabernacle for him on-
ly in our heartes; and that we must hear &
obey

Psal. 84. 1, 2.
4. 10.

Mat. 17: 1. 8

Mat, 17 5

eidos ho
ges
ake 9,33Ieron. in com=
ent. in cap 17,
Matt:

om. 8:18

Cor. 4, 17. 18

Obeey him only; as the voyce from heauen taught Peter, and in Peter the rest of the Apostles, and all beleeuers; and therefore he is bold to say to Peter, erras Petre, sicut & alias euangelista testatur, nescis quid dicas: thou art deceiued Peter; & as another Euangelist witnesseth, thou knowest not what thou sayst; seeke not thre Tabernacles, when there is but one tabernacle of the Gospell, in which Moses and Elias, the law and the prophets are comprised and briefly repeated. This ioyfull inheritace of heauen made Paul to say, I counte that the afflictions of this presente time are not worthy of the glory, which shalbe shewed vnto vs: and againe, our light affliction which is but for a moment, causeth vnto vs a far more excellent and an eternall weight of glory: while we looke not on the things which are seen, but on the things which are not scene: for the things which are scene are temporall, but the things which are not seen are eternall: and againe; Christ is to mee both in life and in death aduantage: & whether to liue in the flesh were profitable for me, and what to chuse I know not: for I am distressed betweene both; and (thought to abide

bide in the flesh is more needefull for the Church of christ,) I desire to be loosed, and to be with christ, which is best of all. And therefore the militant Church, and spouse of Christ, alwaies seekes Christ her beloved, in the night and troubles of this life; and in the streets, and open places; and wautes, and labours every where to apprehend all opportunities to embrace him and doth neuer suffer him to depart from her, till the day bzeake, and the shadows flee away: that is, till the darke some and yrkson life bee ended; and that glorious appearing of Christ come, when y Church shal be perfectly taken into the communion of Christ, and shall gloriously enioy all good things. For when the faithfull soule hath found Christ, she ceaseth not from seeking: God is not sought by feete, but by affection; and the happy finding of him dooth not shake off, but encrease an holy desire. Is the consummation of ioy, a consumption of desire? No: it is rather as oyle vnto it, for this desire is a burning flame, sayeth Bernard. And what caused the saints and Martirs, whome the world was not woorthy of, to suffer mockings and scourgings, bonds and

Phil. 1, 21, 22
23, 24.

Can. 3, 1, 2, 3

Nec cum inuentus fuerit, cessatur a querendo: non pedibus, sed desiderii queritur Deus. Etenim, non extendit desiderium sanctum felicitati inuentio, sed tendit. Nunquam consummatio gaudii, desiderii consumptio est. Oleum magis illi: nam ipsi flamma. Be in Can. ser. 8

psi- Heb. 11: 36

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*Videtur legem
lum esse epuras
besan,
cremati sunt
un.in parall.*

*Prudent: perisse
ban.de Vincet*

prisonment; to wander up and downe in
sheepe skinnes, and in goats skins, in wil-
dernesses, and mountaines, and caues, and
dennes of the earth; to endure to be stoned,
and hewen asunder, and burned, and slayn
with the sword; and yet in the mids of
toritures to say with the Christian poet,

*Tormenta, carcer, ungula,
Stridensq; flammis lamina,
Atq; ipsa poenarum ultima
Mors, Christianis ludus est*

Tormentes, and prison, and torturing
rooles, and burning plates of mettall, and
death it selfe, the last punishment of all;
these are but a sporte and pastime to those
that beleue in Christ. What caused them
so patiently to endure these tribulations
and syrie tryalls, but the full assurance of
the inualluable treasure of heauen? For
then shall the righteous stand in greate
boldnesse, before the face of such as haue
tormented them; and shall receiue a glori-
ous kingdome, and a beautifull crown of
the Lords hand; but the vngodly shall bee
scattered and ouerthrowne with thunder-
bolts, and lightnings, and floods.

11.5, 1, 16, 21,

Out of all this it appereth, that the soules
of

of the faithfull after death are in eternall
ioye and felicity. Neither is there any
mean place to stay them in, for their slee-
ping, as some dreame: or for their purging
as some fantasie: but as the soule of Laza-
rus was presently carried by the Angells
into Abrahams bosome, as soone as it was
unfettered out of the bandes of the flesh: Luke, 16, 22.
and as the soule of the cheefe was with
Christ in Paradise, within fower howres
after he desired to be remembred of Christ:
so our Saviour sayth generally of all the Luke 23, 43.
faithfull, that hee that heareth his worde,
and beleueth him that sent him, hath e-
uerlasting life, and shall not come into
condemnation, but hath passed from death Ioh: 5, 24.
to life? And that we might the sooner be-
leeue, that there is no interim and space
between the death of the body & the eternal
life and ioy of the soule, hee confirms his
speech with a double affirmation, or ra-
ther oath, saying, verily, and verily, I say it
is so. Also the voice taught Iohn the Di. Reu. 14, 13,
uine, that whosoever dye in the Lord, and *apart: in poster-*
in the faith of Christ, they are blessed, and *rum: & ut vul-*
rest from their labours, and receiue the *gata translatio,*
reward of their workes, and when? Heere- *amodo; i. statim*
after, presently & immediatly after they

Acts 23, 8

a tant divin.

ist. l. 3, c. 17

inibus à su-
rem a die, eadē
ue ante primū
ec magis à
orte sensus
llus, aut corpo-
is, aut anime
uam ante na-
alem. Plin. lib.
.cap. 55.

are called out of this mortall life . This
stops the beastly and blasphemous mouth
of the Sadduces , and fully puts them to
silence; who affirmed, that there is no re-
surrection, nor Angell, nor spirit: and of E-
picurus the belligod Philosopher, who was
a most detestable defender of pleasure, and
thought that Man was onely borne to enioy
pleasure, and sayd that the Soule dyeth after
the death of the body: and of Plinie, who
was not ashamed to w^rite, that it fares with
all men after the last day, as it did before the
first day : and that there is no more sense
and feeling, eyther of body, or minde, after
we are dead, then there was before we were
borne: and of Lucretius a far swine of Epi-
cures stie, who impudently opens his vn-
cleane mouth against heauen, and sayes,

Quod si immortalis nostra foret mens,

*Non tam se moriens dissolui conquereretur,
Sed magis ire foras, uel tēq̃ relinquere ut āgnis
Gauderet:*

Our soule did liue for euer (saith he) she
would not in death complaine of hir disso-
lution; but rather she would reioyce to de-
part out of the flesh, and would be glad to
leauethe garment of the body, as the snake

is

is ioyfull for the vncasing from his oulde
 skin. But Lactantius dooth most acutelic
 and learnedly confute him, saying; how
 can it be known that any doth vnderstand
 that he is dissolued, or els set at liberty, sens
 the tung is dumbe when a man dyeth? For
 while he vnderstands, and can speake, hee is
 not yet dissolued: when he is dissolued: hee
 can neither vnderstand, nor speake. So that
 complaine of his dissolution, either yet he cā
 not, or now he cānot. But (saith) Lucretius
 before he be dissolued, he perceiues that he
 shal be dissolued. What shold I say: that we
 see many in death not to complaine of their
 dissolutiō, (as Lucretius saith) but to testi-
 fie, that they do goe and departe & walke
 out of the body, and either declaring this
 by gesture, or vttering it by wordes; if they
 can speake so long? By which it is euident
 that there is no dissolution, but a separati-
 on, which declars the remayning of the soul
 after death. For as a candle while it is in a
lanterne, it enlightens the lanterne, & if it
bee taken out, although the lanterne bee
lefte darke, yet the candle shines more
cleerly then it did befoze: so while the soul
is in the body it is the light and gouernoz
there

Lactant, di-
 uin, instit, l. 7,
 12.

thereof, and when it forsakes the body, although the body be left dead and insensible, yet then the soule enioyes her proper vigoꝝ and brightnesse. Damnable are all the assertions, that maintaine the mortality of the soule: for if shee did perishe with the body, and had no sense & feeling after death: how can the godly after death bee in Gods pꝛesence, and serue him day and night in his temple, and haue God dwelling among them, & bee fedd, & gouerned, & led to the liuely fountains of waters, and haue all teares wiped from their eyes? as the Angell here affirmeth. Cleere is that speecche of Moses for the eternitie of the soule, when hee sayes, that the Lorde god made the man of the dust of the grounde, & breathed in his face breath of life. In which words the man of god puteth a plaine difference between the soule of man, and the soule that is in other creatures: for the soule (or life) of beasts proceeded from the same substance and matter whereof their bodies were made: but the soule of man is a spirituall and diuine thing, which because it proceeded from god, must needes remaine for ever. Manifest is the saying of
 god

God to Moses in the burning bush:
I am the God of Abraham, the god of Isaac
and the god of Jacob. He sayth, I am: not

Exod, 3, 6,

I was: to shew that hee is continually
their God: and as this prooves the re-
surrectiō of the body against the Saduces

(For if Abraham, Izhak: and Jacob bee
gods; they are altogether his, and they

Matt, 22, 32,

Quomodo facti-

cannot be thoroughlie blessed if one parte
of them should perish & decay, so it fortifi-

ces, si ex parte

perituri, Tertul-

de resurrec-

eth the immortality of the Soule after
death For if the faithfull are alway gods

carnis.

Ergo animi

immortalitatis.

people, and god is alwaye their God, and
Lorde, they must needs liue in soule, e-

uen before the general resurrectiō, for god
is not the god of the dead but of the liuinge.

Euidēt is the eternity of the Soule out
of that of patient Job; who in his extreame

affliction, exprest notwithstanding his
cōfidence of immortality, thogh god say me

(sayth he) with death of body, yet will I
trust in him, & I shall inherit the light of e-

uerlasting glorie. And he confidently pro-
fesseth his beleef touching life euerlasting

Job, 13, 14,

& resurrectiō, saying, I am sure my redee-
mer liueth, & thogh after my skin worms de-

stroy this body, yet shall I see god in my flesh
E I whome I

Job, 19, 25,

Job, 19, 23,

Psal, 16, 10, 11

I my self shal see, and mine eyes shal behold
and none other for me, though my waynes
are now consumed within mee. Which
wordes of his bicause of theire infallible
trueth and certaintie; he willeth that all
men mighte knowe:; And that there-
foze they mighte be written, yea written
even in a booke, and grauen with an y-
ron penne in leade, or in stone for euer.
When David saies to God, thou wilt
not leaue my soule in graue, neyther wilt
thou suffer thine holy on to see corruption:
thou wilt shew me the path of life: in thy
presence is the fulnesse of ioye, and at thy
righte hand there are pleasures for euer-
more: Hee declares two benefites, of
which both himselfe, and all the Godlye
should be made partakers through christ:
to witte the resurrection of the flesh; and
that moste ioyfull, moste pleasaunt and
eternall life. And though the vngodlye
are inclosed in their own fat, & speak proud-
ly wth their mouthes, & think but of their
portion in this life: hauing their bellies
filled with hid treasure: & leauing y^e rest
of their substance for their children, yet he
is undoubtedly perswaded, that after hee
was

was deliuered out of the greate and infinite troubles of this worlde, hee shoulde beholde in heauen the comfortable face & countenance of god according to his promise; and shoulde perfectly bee vnited vnto God, and see him as he is. What plainer then that of Salomon; who sayes, that when man dyeth, dust returneth to the earth, as it was, and the spirite then returneth to god that gaue it? As though the royall Preacher should say, although the body and soule are conioyned & coupled together, yet they are of dislike nature: for the bodie is grosse, and may be seene & handled, and the body is made of the earth a ponderous and corruptible element, and is as it were the vessell that containes the soule: but the soule is subtile, and not to be seene, or handled, and the soule hath no earthly mixture in it: but being endued with such skill, such force, and such nimblenesse, shee must needs haue her beginning from heauen: and although they are so neerely conioyned in this world, that the destruction of the one, may seeme to be the dissipation of the other; yet when death makes a diuorce & separa

Psal: 17, 10, 14

Eccles 12:7

Lucretius ob-
itus quid affere
et, et quod dog
ma defenderet
pos versus posu
it: Cedit item
retro de terra
quod fuit ante
In terras &
quod missu est
ex aetheris
pris Id rursum
coeli vellatum
templa, recep-
tant. Laet, diu,
in st, lib, 7, cap,
12.

Isai, 14, 9.

tion betweene them, then eyther of them
retourne into their owne nature: the body
which was of the earth is resolu'd into
earth, and that which was from the hea-
venly spirite, alway endureth and flourish-
eth, becaus y^e spirit of God is everlasting
The truth wherof is so powerful, it caus'd
the fozesayde Epicurean Lucretius, even in
despight of his hellish P^rophanenesse, to
confesse it. What plainer to confirme the
eternall life of the soule, then where Isai-
ah bringes in other potentates that were
dead before deriding the insolency of the
King of Babylon, that though hee say'd in
harte, that hee woulde ascend into heauen
and exhalt his throne above the starres of
God, and ascend above the height of the
clouds and bee like the moste high,
yet he was become weak by death as
well as they: and his pompe and the
sounde of the viols was broughte
downe to the graue. and the worme
was spread vnder him, and the wormes
did couer him? For hee woulde not at-
tribute this scorninge to the deade, if ther
were the same ende both to man & beast.
What plainer for to stop the mouths of
Atheists

Atheists y^e contradict y^e immortality of the
 soul then y^e saying of Christ our Lord in y^e
 Gospel: Fear you not the (saith he) which
 kill the body: but ar not able to kil the soul
 but rather feare him, which is able to destroy
 both soule & body in Hell If y^e soul canot
 be slaine, and if it may bee punished in hell
 after this life, it is eueralasting, & can neuer
 dy. And therfore excellently spake y^e Mar
 tyr, that sayed thus to y^e tormenter, thou
 bloody tyrant thou art deceiued if thou sup
 pose to destroy me, by renting my body
 which is subiect to deth: ther is on within
 thou canst not w^ong; which is free, quiet
 intire, and not to be payned with torturs
 this body which thou endeuourest to de
 stroy with such force and furie, is but a
 brittle, and earthen vessell which maye
 be easily broken into shiuers; but assaye
 now, to cut and punish him that is
 within, and that regards not thy rage,
 prouoke him, and seazch him, thou shalt
 find him invincible; vncōquerable, an vn
 derling to no calamities; and subiected
 to God alone? Could Enoch walk wth god
 after this life: if soul & body dyed together
 Could Saul desire the Pithones to raise vp

Mat, 10, 28,

*Erras oruente,
 meam, Te rer
 panam sume
 re, quum mem
 bra morti ob
 noxia Dilan
 cinata
 interficis? Est
 alter hic intrin
 secus violare
 quem nullus po
 test, Liber, qui
 etus integer,
 Expers dolorum
 tristium.
 Prudent periste
 phan de vincē
 tio.*

the Gen; 5, 24,

1. Sam. 28, 11,

2. Sam. 18, 33,

*De doctrina
Christi.*

1. Kings, 17,

2. Kings, 4, &

23,

Mat. 9 Luk. 9

John. 11,

Act. 9. & 10,

Acts. 7. 59.

the prophet Samuel vnto him, if the soule
and body dyed together? Could David
mouen so bitterly for his rebellious son
Absolom, when hee cryed out; O my son
Absolom, my sonne, my sonne Absolom,
would God I had dyed for thee, O Abso-
lom, my sonne, my sonne. Would he haue
so bitterly lamented his death, if the
soule and body dyed together? For Au-
gustine saith. Non orbitatem filii doluit
David, dum tuget Absolonem filium, sed
quia nouerat in quas pœnas tam impie adul-
tera et parricidalis anima raperetur. David
was not so much greued for the death &
losse of a sonne when hee bewailed his
sonne Absolom, but it was for that hee
knew how greuously that soule was pu-
nished after death, which in this life
was giuen to such impiety, adultery, & hai-
nous murther. Could Elias, & El zeus,
and Christ and the Apostles raize vp the
dead, if the soule and bodie died together?
Could Stephē say at his stoning to death
Lord Iesus receiue my spirite, If the soule
& body died together? Could Paule rui-
shed with a desire to come to the kingdome
of

of felicity and therefore abhorring this
wretched and calamitous life, crie out
earnestly and saie :O wretched man
that I am, who shall deliuer mee from this *Rom, 7, 24,*
body of death; if the soule & body died to-
gether? But why labour I so much amōg
Christians to prooue the eternity of the
soule? who doe firmly assent to the Sym-
bole of y^e Creed y^e shewes life eternal: spe-
cially since the most solid & profound Philo-
sophers amongst the Eθνicks, haue in e-
uery age with one mouth, and one minde
subscribed thereunto? Of which let one
Seneca speake for them all, nothing de- *Sen, lib, 10,*
cayes but our bodye, which because of the *sua seriar.*
weake frailty thereof, it is obnoxious to
death, subiect to chaunces, exposed to pros-
criptions. But the soule whose beginning is
diuine, is harmed neyther by old age, nor
death and when shee is loosed from her
burthensome bands shee speedily repaires
to her proper place, and to the starres
that ar of the same nature. It were shame-
full therfore for Christians, not to houlde
fast the blessed hope of immortality, & not
to cleaue thereunto as to a sure anchor,
since heathē men haue so euidently taught

64 *The State of the godly in this life*

2 Cor, 15, 29,

the eternitie of the soule, by groping after it in the darkenesse of errour; onely by the direction of the naturall lighte and infallible principles remaining in mans minde after Adams fall; and chiefly, since the godly and faithfull are at no rest in this mortall life, if in this life onely they had hope in christ, they were of all men the moste miserable.

Wherefore, dooth Satan, and the flesh, and the worlde allure vs, to with-drawe our shoulders from bearing the sweete and easie yoke of Christ, and our feete from walking in the path of Gods lawes; and to enioye in this worlde the pleasures of iniquitie for a time? the sacred scripture dooth plentifully teache vs, that our soules liue for euer; the godlie in heauen; the vngodly in torment: and therefore how readie ought wee to bee, to denie vngodlinesse, and worlde lie lustes; and to liue soberlie, and righteously, and godlie in this present worlde: knowing this, that one day wee shall bee called to an account, how we haue imployed our talents and stewardship. Dooth the carelesse Christian perswade vs, to runne with him

him in the same exceſſe of rypot, of drunken-
nes, of carnall ſecurity, of ſwearing, of in-
continency, of hypocriſie, of malice, of co-
uetouſneſſe, of forgetting of God, of con-
tempte of his worbe, and deſpiſing his
kindnes & long ſuffering, not perceiuing,
þ his bountifullnes leads vs to repētance?
Let vs anſwere þ we ſeek eternall life &
not eternal death, & that we wil flee ſin,
and liue in the awe and worſhippe of God,
becauſe the end- of the vngodly is to be
deſtroyed and rooted out at the laſt; but
godlineſſe hath the promiſe of the life pre-
ſent, and of that is to come. And howſoe-
uer ſome wallow in their ſenſuality, and
freeze in the dregs of prophaneneſſe, yet
let vs that are a choſen generation, and
a royall prieſthoode, and an holy na-
tion, and a peculiar people, ſhewe
forth the vertues of him that hath
called vs out of darkeneſſe into his mer-
uelous lighte, and as ſtraungers and pil-
grimes, let vs abſtaine from fleſhly luſts,
that fighte againſte the ſpirite, and let
vs haue our conuerſation honeſt among
all men, that by our good works which
they ſhall ſee, they maye glozifie God in
the

1 Tim. 4. 8.

1 Pet. 2, 9 &c.

the day of visitation. Dooth sicknesse, or
 sorow, or poverty, or flanders, or dan-
 gers, or any affliction or tribulation pres-
 vs; so as being therewith surcharged, we
 are likely to sinke, and be dismayed? Let
 vs encourage our selues with the conten-
 plation and meditation of heavenly ioies;
 and let vs be steadfast, vnmoveable, aboun-
 dante alwaies in the worke of the Lorde,
 forasmuch as wee know, that our labour
 is not in vaine in the Lorde. When terri-
 ble and ghastly death woulde discourage
 vs: let vs remember that death is swal-
 lowed vp into victorie through the death of
 Christ: and therefore we may confidently
 say, o death where is thy sting, o graue
 where is thy victorye? and that death is
 made vnto vs a doore into eternall glory,
 and that when we depart hence, our souls
 shall passe into heauen, as into the com-
 mon city and dwelling place of all belee-
 uers; because wee are no more straungers
 and sojourners, but citizes with the saints
 and of the household of god, and are builde
 vpon the foundation of the Apostles and
 prophets, Iesus Christ himselte being the
 cheefe corner stone. For wee knowe, that
 if

Cor. 15. 54

if our earthly house of this Tabernacle be destroyed, wee haue a building of God, that is, an house not made with handes, but eternall in the heauens. Our departure hence is a going out of prison, and an entrace into life that knows no death. Our fathers are all gone before, and all their offspring shall followe. What runner when hee hath begonne his race, doth not houlde on cheerefullie till hee attayn to the goale? What Marriner in the darke night and tempestuous seas, refuseth to rest in the quiet harborough? What pilgrime wandering in a straunge countrie, longs not to come to his owne dwelling, wife, friendes, and children? And shall wee bee so loathe to goe to heauen, and Paradise, the house of Saintes: to GOD our Father, Christe our redeemer and Brother; the holy Ghoste our comforter? As the sparkle of fire still mountes upward, and the water fleetes downward, and enery thinge goes to his proper and naturall place of staye; so our soules which came from heauen, must endeavour and strue to goe to the Father of lights; whome to be houlde is life, and

Ephes. 2. 19, 2

2. Cor. 5. 1.

De mortalit.

not to see is death. We traueℓ through colde and heate, daunger and labour, hills and vallies, seas and lands for earthly and perishing riches: and should a thousand deathes stop vs, to see so many Angels, prophets, patriarches, martyrs, and Saints in Paradise? Cyprian sayth, Eius est mortem timere, qui ad Christum nolit ire: eius est ad christum nolle ire, qui se non credit cum Christo incipere regnare. It is for him to feare death, who would not goe to Christ: it is for him to bee vnwilling to goe to christ, who beleeueth not, that after death hee shall beginne to raigne with christ. When our friends are taken from vs by death: let vs not thinke that they are lost, and vtterly perished; but that they are gone before vs into the place and palace of rest: and therefore let vs not mourne, as they doe which are voyde of the hope of the resurrection and immortall life: for as wee beleewe that Iesus is dead, and risen, euen so they which sleepe in Iesus are liuing in toy, and god will bring them againe at the last daye with Iesus: and let vs comfort our selues one another with these wordes. When we

wee see the godlye in this worlde, as it
were forsaken now and then, and con-
temptible to the eyes of men; but the un-
godly oftentimes sprouting as the green
Bay tree: let this supporte and prope
vs up, that one day Lazarus shall be com-
forted, and Diues tormented. When
wee consider the inconstancie of worldlie
ritchies, and honour, and fauoure, and
promotion, and friendship in this life:
let vs learne hereby, not to loue the worlde,
neither the thinges that are in the worlde;
for the luste of the flesh, the lust of the
eyes, the pride of life, and all that is in
this worlde, passeth away; but hee that
fulfilleth the will of God, abideth for e-
uer: and let vs solace our selues, with the
stable, permanent, and vnschaungeable
ioyes of heauen: for the state of the god-
lye and vngodly after death cannot
bee chaunged; there is a greate gulfe
sette betweene heauen and hell, so
that they that woulde goe from blisse
to punishment, cannot; neither can any
come from torment to blisse. Finallie,
when wee are solliced, eyther by the
sug-

1 Thes. 4. 14

1 Iohn 2. 15
16. 17.

Luke 16, 26.

suggestion of Sathan, or the allurements of pleasure, or the perswasion of Atheistes, or the weakenesse of the flesh, to imagine, that there is no life after death, and that the soule vanisheth awaye into nothing, when a man dyeth: let vs call to minde, that heauen and earth shall sooner passe, then the worde of the Lorde shal fall to the ground; which teacheth, that after bodylie death, the soules of the faithfull and righteous are in the handes of the Lorde, and enioye eternall comforte: and (if wee cannot remember all that hath beene now deliuered,) let vs alwaye carrie the summe and quintessence of this one place of Scripture impzinted and ingrauen firmelie in our heartes, in which the Angell declares vnto blessed John, that all faithfull soules, that in this life haue washed their long robes, and made them white in the blood of the Lamb, and haue onelie relyed on the merites, death, and passion of Iesus Christ; they are after this life in the presence of the throne of God; and serue him continuallye in the temple of heauen; and dwell eternally with God, & God with them: they hunger, and thirst

no more : they are molested and accumbred with the heate of the Sunn no more, and afflicted with tribulation no more : for Iesus Christ the Lambe of God, which is in the middelt of the Throne shall feede them, and rule them, & leade them to the liuelie fountaines of waters, and G D D shall wipe awaye all teares from theye eyes.

Thus much for the interpretation and explication of this text of holy Scripture. And although I haue already very much exceeded my vsuall manner, in that I haue so long and largely insisted on the thinges proposed, and thereby tediousnesse (perhappes) may beginne to creepe vpon you; yet I must a little longer pray your attention, while I breeflye speake some thinge of the life and death of this right worshipful and deuoute gentlewoman, which is now to be buried; and which hath occasioned me at this time to vnfold vnto you this portion of Gods word. The virtues and graces wherewith shee was adorned, as they merited greate commendation; so I am sorrie that they may not now be blazed, by the eloquence of Aaron,

The christian
life and godly
death of the
Lady Court-
ney.

al. Max. 1, 8. of the tongue of Angels. For as Alexander the greates forbade anye to painthe him but Apelles, and to carue him but Lysippus, leaste his excellencie shoulde bee abased by vnnoble Artificers: so the woorthinesse of this religious Ladie deseruedlie craues, to bee described of some one endued with singular guifte of speaking, who mighte counteruaile her woorthie workes with answerable wordes. Howsoeuer it bee, this comfortes mee, that I speake not before straungers vnacquainted with her godlie qualities, that therefore woulde aske a more copious declaration of the thinges they knowe not: but before those, who hauing had very long experience and triall of her godlinesse, eyther wil supplie the defecte of the Speaker through theirown manifold knowledge; or els by one worde wil coniecture what the whole sentence meanes.

And for that the life of a true Christian consisteth in beleeuing and liuing; I wil beginne firste with the sinceritie of her faith. She was not like many lukewarm Politicians, that either are Atheistes, of no religion at al; or els Chameleon-like turne
with

With the time and iump with opportunitie, but she embraced the ancient and apostolike sayth, cleauinge to the sound doctrine deliuered in the word of God and abhorring the superstitious ceremonies of mens deuises.

This sayth was not hypocriticall, but true: not temporarie but permanent, not idle, but working. not deade but liuing, & springing forth with the abundance of all good workes, euen as a good tree brings forth good fruite; and a wholesome well yeeldes out wholesome water. Her earnest loue of Gods word & great measure of knowledge of Christs gospel, of which she hath alwayes been an affectionate, bearer, and a diligent performer, sufficiently declare what these workes of sayth were. For she was not onely painefull in resorting to the Church, to pray wth congregation & to heare the word of God, as long as strength of bodie permitted, but euen since age & weakenes debarred her of y^e custome, she hath ordinarily & dayly caused prayers to be vsed, & the scriptures &

pure expositors of them to bee reade at home; making the worde of God a lantern to directte her feete, and Danna to sustayne her soule; so passing her time (for many yeares) that her life might be deemed a meditation of death, and a preparation for entrance into the life to come.

What shoulde I speake of the christian governing of her househoulde; and of her especiall care, that those which were about her might bee taughte the lawes of the Lorde, to walke as it becommeth the professors of the gospel? What shoulde I speake of her patience, that beeing in sundry wise tossed and tryed with the crosses of this life, yet (like a rocke beaten on by the swelling floods) shee stood constant; rendering thanks to God, as well for aduersitie, as for prosperitie: and taking euery affliction in good parte, as proceeding from the loue of GOD towards her? This patience was shaken by the captiuitie of her husband, an honourable and woorthie gentleman; who

who being Sheriffe of this countie was
taken prisoner, and in extreame perill
to bee cruellie handled by the rebells in
the Western Comotion, in the raigne of
king Edward the 6.: again, by the death
of her foze said husband, within few yeers
after; again by the change of true religi-
on into forged superstition in the dayes
of Queen Mary, which pinched her with
exceeding grief; againe by the death of al
her sons, gentlemen of great hope, again
by the death of al her sons in law, men of
worshipful regard; again by the death of
som of her nephews, & daughters, gentle-
women linely treading in the virtuous
steps of their godly mother; & againe by
the death of some of her neeces; this pa-
cience (I say) was shaken, but it stood
firmely; as an Oake that is surely roo-
ted weighe not the blastes of winde.
What shoulde I speake of her humi-
litie and lowlinesse of minde; which
betrayed it selfe in all her outwarde
actions, and in her verie apparrell; in
that a Gentlewoman of her degree
and ranke, woulde so plainelie attire

During all
which time,
she had the
form of praier
vsed in her
house, which
was authori-
zed in the
dayes of king
Edward the 6.

Pec. 3:3:4

her selfe; obseruing the rule of S. Peter,
 who warneth women not to goe goz-
 geouslie in their apparrell, by brayding
 the hayre, and trimming aboute with
 golde, but to bee cloathed with the pre-
 cious garmente of the inwarde man.
 This humilitie was greate, bothe to-
 wardes God, and man: towards God,
 in that abounding with good woorkes
 which proceeded from a sauing fayth,
 yet shee loathed to bee commended for
 the same, confessing that it was nothing
 shee did: and that it was so farre off,
 that shee trusted to bee saued by her owne
 merites, as that shee renounced them,
 and placed them among her euil deeds
 in that respect; and wholly relied, who-
 lie depended, whollie rested vpon Christ
 Iesus, her onely redeemer, mediator,
 aduocate, and Sauoure. And to-
 wardes man this humilitie was appa-
 rante; in that shee disdained not the
 meanest, but with affabilitie applyed
 her selfe to those that were of the low-
 est sorte; and in that not onely in her
 life, shee declined from pompe and bayne
 Jewes,

shewes, but also straightly and oftentimes charged, that her funerals should be solemnized without any ceremonious pompe. But what shoulde I speake of her promptnesse to assiste both riche and pooz with her counsell and aduise? for shee was endued with greate wisdom, rare memozy, graue iudgemente, and sharpe foresighte. What shoulde I speake of her temperance & sobriety of her loue and liberality to schollars? kindnesse to ministers of the worde of God? and entertainement of all good people, of her constancy in her widowheade? For of fower scoze and seauen peeres, (or very neere thereaboutes) of her age, shee spent 85 yez & fife in the time of widowheade of her vouchaungeable and stedfast zeale in the truth of Christe Iesus. So that if Iohn the elder had liued in this age, he might haue saluted her by þ name of Elect La. 2, Ioh: 4. dy, & might haue reioyced, y he found her & her childzē, & her ofspring walking in þ truth. Al these things (for that they are so well knowne) I sleightly poynte at
F 3 with

with the forefinger, leauing them to your secret considerations.

As for her remoyse, compassion, and liberality towards the poore and needy members of Christs bodie, not one preacher in tenne howers, nor tenne preachers in one hower are able to expresse it as it doth deserue. The Orphanes & fatherlesse childzen, that she hath nourished, the desolate widowes that shee hath sustayned, the afflicted strangers that shee hath releued; the sick, impotent and, maymed Souldiers that shee hath refreshed: the diseased persons with sore eies, and manifold burtes, and diuers infirmities, that shee hath eased, applying the salues waters and medicines with her owne hands, gyue plentifull testimony with full mouth of her exceeding charitpe.

What weeke, nay what daye, nay almoste what houre passed ouer, where in some poore, or other did not taste of her bountifalnesse? Shee excelled Zachheus; who stood forth, and said behold
Lorde

Lord the halfe of my goods I giue to the poore. Shee was not inferior to Iob, who turned not his eye frō the poore, but *Iob, 31, 16, 17.* clothed the naked with his garment fed the hungry with his meate, and lodged the pilgrime in his house. Shee is to be linked in prayse with Dorcas, for if *Acts. 9. 39.* Peeter were heer and shee were (as Dorcas) to be raised againe; howe infinite is the number of coates and garmentes that the poore would shewe forth, or speake of, which they haue receiued frō her liberality? She is not to be separated frō the holy and charitable wo. *Luke. 8, 2,* men which ministered to our Saviour himselte on earth, for as they did minister to the head, so did she to the body and therefore Christe accountes that *Mat. 25. 36.* meat, & drinck, that cloathing, that entertainmente, and that visitinge and comfozte which is imploied on the sillie poore, to bee bestowed on himselte. And as the Jewes when that they desired Christe to helpe the Centurions sernaunte, they saide, that hee *Luke, 7, 4, 5.* was worthe for whome our Saviour

Sauoure shoulde doe it . For hee loues our nation (say they) he hath built vs a sinagogue : soe it odious Ingratitude possesse not the harts of the poore, to whom in manifolde sorte this compassionate and charitable Lady hath releued, they will with one voyce crie out and saye , that shee was moſte worthe of longer life and of doubled daies, because shee was a nurse to the needy an eie to the blind, a foote to the lame , a mother to the Orphanes , a staffe to the afflicted, a comforter and supporter to the distressed and miserable . I perceiue I am entred into the broad Ocean with dis- played sayles , and therefore least I be caried further then I maye quickly returne, I will hasten to draw towards the shore.

Her life being beaotified with these induements and qualities , and ha- uing spent her daies in grace & godli- nes, who maye doubt: but that her death and dissolution was correspondent to her

her former race? At sundrie times when she was visited with sicknesse, shee was not desirous of longer life, neither would shee haue others to put her in hope of recovery: but wholly longing to be remooued hence, and to dwell with God the Lorde; firste making a pitche and Christian confession of her sayth, in God the Father, the sonne and the holy Ghost, she still desired with Symeon to departe in peace, with Paul to be dissolued & to be with Christ, accoun-
Luk. 2. 29.
ting christ to be her aduantage both in life and death, and her selfe to bee the
Phil. 1. 21:
Lordes whiche shee liued or died, Rom. 14. 8
& wth David wishing to in habite most
Psal. 84. 10.
amiable inhabitations of heuen, & esteeming it better to remaine one daye, in the house of God, then a thousand in the tēts of this vile world. And thus beeing of a good age, ful of daies fuller of good works, hauing made her robe white in the lābs blud, & a long time being prepared for her departure; when infirmity & last sicknes attained her alway feeling & fixing her confidence in christ, praying deuoutly to

to God, who hath promised to heare the petitions of them that faithfully call vpon him; alwaye committing her spirit, into the hands of her creator, redeemer and comforter, at last her sanctified and refined soul leauing the corruptible bodie departed out of tribulation and this valley of miserie into the bosome of faithfull Abraham. For why should I not so say? sence they are blessed, that dye in the Lorde, and they rest from their laboures: they are cloathed with the long white robe of innocency, they are adozned with the incorruptible crowne of glozpe, that neuer withereth: they eate of the fruite of the tree of life, and drinke of the water of life, they hunger and thirst no more they haue all teares and remembrance of euils wiped from them: they are Citizens of the celestiaall and new Ierusalem, whose walls are pure goulde and the gates pearles, and whose inhabitantes are the Patriarkes, and holpe Prophets, Apostles, Arkeangels, Angels and Saintes of all ages

Rev. 14, 13.
and. 7, 9

and. 2, 10.
and. 4, 4.
and. 22, 1, 2.
and. 7: 16, 17

and 21. 11

Hcb: 12 22,

and in the life to come.

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ges. One that wrote of the life Wick-
ham once Bishop of Winchester sayes
of him.

Nec dubito, qui sit vixit, sic mortuus idem est

Quin sit apud superas nobilis umbra Deos:

Cur dubitē? nam si cœlestis claudatur Aula,

Hero itanto, cui precor, illa patet?

Christoph, 1550.
nus in car de vi
ta wiccam
winton Episcop.

I doubt not, (saith hee) but hee that li-
ued so, and died so, is among the bles-
sed spirits of heauen, why should I doubt,
For if the pallace of heauen be shutte a-
gainst so worthy a man, to whome doeth
it stande open? May not I without flat-
tery chaunge the gender, and saye of
this religious and good Lady? I doubt
not but that she that liued and died so,
is now among the blessed soules in hea-
uen: why should I doubt? for if the gate
of heauen be shut to so worthy a woman
to whome shall it be opened?

And as a certaine yll Oratour that
thought hee had moued his auditoꝝ
to compassion in his epilogue and con-
clusion: when he was sitten downe, and
had asked of Catulus, whether hee
thought hee had moued them to com-
passion

*Cic. lib. 2. de
Oratore,*

passion or not; *Catulus* answered, *neini-*
nem esse puto tam durum, cui non oratio
tua miseranda visa sit; I thinke none so
hard of heart, as that hee pitties not the
tender and simple speeche; So I thinke
that all that haue hearde me speake of
this right worshipfull gentlewoman, so
tenderly and simplie, are moued to
compassion and pittie; because my dis-
course is so infinitely exceeded by her me-
morable deeds, and that they will com-
pare me to a rude and vnskilfull painter
that hath portrayed those things coars-
ly and grosely, which shoulde haue bene
painted with fair and fresh colours. But
I hope, that my willingnes shall make
satisfaction for my want; and that this
common oyle, which I haue powred out
of my vnpolished Alabaster box, to hono-
her buriall withall, shall be accepted in
steed of pretious spikenard.

This onely remaineth; that the poorer
sort desire god, to encrease the number of
those, that may be like to this vertuous
Ladyp; and that the wealthier sort labour
after her example, to deserue so well of the
needy,

and in the life to come.

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needv, that their departure may bee lamented, and their memoꝝ blessed; and that both rich and pooꝛe imitate her in faith, zeale, patience, humility, vnfained charity, and the residue of her rare and notable vtrtues: to the glorifying of Gods name, to the edifying of the Lords people, and to our attainement of everlasting saluation, through Iesus

Christ our Lord: to whom with
the father, & the holy ghost,
be giuen all honoꝛ, praise,
and gloꝛie, now and
euermoze:
Amen.

FINIS.